

THE

African Repository.

VOL. XLVII.]

WASHINGTON, JULY, 1871.

[No. 7.

FOURTH OF JULY.

THE AMERICAN COLONIZATION SOCIETY, in view of the present demands of the work in this country and in Africa, earnestly appeals to the sympathy, prayers, and liberality of the Christian pastors and people of the United States.

Two thousand of the people of color, residents of the States of Vermont, New York, New Jersey, North Carolina, South Carolina, Georgia, Alabama, Tennessee, and Kentucky, of their own accord, ask help to attain citizenship at once in a Republic controlled wholly by their own brethren, with no bands of custom and no bars of prejudice to struggle against in their endeavors for the highest positions. A very large proportion of the applicants desire to go over as missionary workers in their fatherland. How else or so effectually and economically can the benighted millions of Ethiopia be reached with a refined civilization and the rich blessings of the Gospel?

Liberia has a well-established government, churches, schools, and a College in successful operation, and its elevating influence on the adjacent territory and tribes is constantly increasing. Native kings and chiefs send their sons to the Republic to be educated, and they earnestly entreat for Christian ministers and teachers, offering land and houses for their accommodation. Learned Mohammedans from the distant interior ask for the Word of God in the Arabic language; and the whole country is open to the most vigorous efforts which may be put forth for its settlement and the planting of the standard of our common Father and Redeemer.

In strengthening a civilized and religious nationality of people of color on the benighted shores of Africa, and in exerting a regenerating influence on that abused and deeply-

injured continent, the value of which the records of eternity are alone adequate to unfold, it is confidently expected that the reverend clergy throughout the Union, sympathising with the American Colonization Society in zeal for this purpose, will give to it the strong aid of their influence and eloquence on the approaching **FOURTH OF JULY.**

WHY LEAVE THE UNITED STATES?

A correspondent asks, "Why should the freedmen wish to leave this country, since they now have freedom, the franchise, and all the rights of American citizens? Are they not in a better condition here than they can be in Africa?" I propose in a few words to answer these inquiries.

It is a fact, that large numbers of the people of color are anxious to go to their own Republic in Liberia, although they have *here* all the rights of American citizens. Some two thousand of them are now asking for the means of settlement.

All the causes that produce emigration are now acting with *concentrated force* on the colored people of the United States. These causes produce their results as surely as physical causes, though the latter are more open to our inspection. The causes that infallibly and everywhere produce emigration, are: The repulsions of the old home; the attractions of the new home; the missionary spirit, or the desire to do good to others; and the principle found in every human being, *viz*, the desire to rise and improve his condition.

I. THE REPULSIONS OF THE OLD HOME.

It was this that brought the Puritans to this land. They were persecuted in England. They then fled to Holland. There, encountering a strange language, finding a scanty subsistence, and dreading the influence of local manners and morals on their children, they resolved to emigrate to America.

It was the repulsions of the old home that brought thousands of the Huguenots to this country in 1752. Fifty thousand of them had been massacred, and a reign of terror prevailed throughout the kingdom of France.

So now, the oppression, caste, and contempt of the American people of color, because of their color and previous condition,

have a power of repulsion which is overcoming the attachments that bind them to this, the land of their birth.

II. THE ATTRACTIONS OF THE NEW HOME.

It is this cause that has carried sixty thousand whites from the Atlantic States to California and Nevada. A rich profusion of spontaneous, tropical fruits, and native iron and gold, have been found in Liberia. Among other attractions of this new Republic are these: The climate is more congenial to the negro. There he is truly free. He has land—twenty-five acres are given him on his arrival, if he has a family, and ten acres if he is a single man. Then he has a nationality and a government of his own. There, three day's labor will do as much toward supporting a family as six days in New England.

It is the joint operation of these two forces, viz, the repulsions of the old home and the attractions of the new, that brought to New York two hundred and fifty-five thousand four hundred and eighty-six (255,486) immigrants from Europe in the year 1870.

III. THE MISSIONARY MOTIVE, OR THE DESIRE TO DO GOOD.

This principle is strong in the Christian blacks of the United States; stronger in proportion to their knowledge than in the white race. One of the first foreign missionary societies formed in the South was by pious slaves in Richmond, Virginia, fifty years ago, for sending a missionary to their kindred in Africa. They toiled on in faith, saving their hard-earned contributions, and aiding in the support of a missionary in Liberia. This evangelizing spirit is still alive in the 700,000 negroes now members of evangelical churches, and in the eight hundred colored preachers in our country, and it acts concurrently with the repulsions of the old home and the attractions of the new, in promoting emigration.

IV. THE DESIRE TO BETTER ONE'S CONDITION.

It is this principle that leads thousands of our young men, every year, to leave the old home, and go West or elsewhere. This motive in the negro was held in check until lately. There was neither *hope* nor *possibility* of rising above his *then* present condition. Now he begins to feel its power; but, under the

overshadowing influence of a far more numerous, better-educated, and more energetic race, it is still repressed. He encounters a competition here, that he cannot overcome. But in Liberia he is a man among men. Arriving there, he feels for the first time in his life that he is endowed with all the rights and perquisites of a true manhood.

All these causes are now acting on the minds of our people of color with concentrated force, and will ultimately produce an emigration to Africa like that which is now coming to this country from Europe. Even now this Christian nationality of the African race is a center of attraction to all the scattered descendants of Africa.

These emigrants, carrying with them our language and literature, our agricultural and mechanical arts, our form of government and our Christianity, will approve themselves to be God's chosen instruments for the redemption of that vast continent. Thus, the great mystery of American slavery will find this solution—Africa in America in the past, is to become America in Africa in the future.

J. K. C.

BURLINGTON, VT.

From the Newport (R. I.) Mercury.

THE UNITED STATES OF AFRICA.

At a meeting of the Ohio Colonization Society, held in Columbus, March 14, the venerable Bishop McIlvaine stated that the American Colonization Society was organized fifty-three years ago, and that he remembers well when the Rev. Dr. Finley, (with whom the idea of the Society originated,) came to Burlington, N. J., to lay his plan before two distinguished citizens of that place. With their approval he then went to Washington city and interested several distinguished men in the enterprise, among whom were Mr. Elias B. Caldwell, of that city, and Mr. Francis Scott Key, author of the "Star Spangled Banner." Mr. Key was subsequently one of the Bishop's vestrymen when he took charge of a parish in Georgetown, and where he himself preached the first sermon that was delivered in behalf of the Society. The Bishop said:

"I state these facts to show that I am competent to refute the charge often made against the Colonization Society, that it originated with slaveholders, and was founded in the interest of slavery. There is no truth in this charge. On the contrary, the Society had its origin in the North, and its founders

were men who had no connection with slavery and no friendship for it. I could give many facts in proof of this.

"The Colonization Society was not only founded in the highest spirit of Christian benevolence and humanity, but has been greatly blessed by God. The Colony planted by it on the Coast of Africa has been an eminent success. Its territory now stretches for five hundred miles along the coast, and it has become a stable Republic, recognized by the leading nations of the globe. It is blessed with churches and schools, and a prosperous College, to which the chiefs of adjacent tribes are sending their sons to be educated."

This is undoubtedly a true statement, made by one who has a full knowledge of the facts. The American Colonization Society originated with men of the broadest and most benevolent natures, whose objects, without any motives of ill to either master or slave, was to free two continents from the curse of slavery and the slave trade by peaceable means. Within the last thirty years several attempts have been made in Congress, by Henry Clay and others, to enlist the Government in the cause, by establishing a mail line of packets to Liberia, or paying a small price of passage for each liberated slave or free person of color who wished to emigrate. Had this policy been adopted when proposed, who can tell what oceans of blood and billions of money might not have been saved the United States, to say nothing of the acrimonious feelings that have been engendered and threaten to become permanent between two great sections of the country. But no! responded the Garrisons, the Sumners, and the Phillipses! The negro is entitled to his freedom without money and without price, both by the charter of right conferred on him by God and by the Declaration of Independence. We want his labor here to cultivate our fields, and none but an enemy of the slave and a friend of the slaveholder will seek to expatriate and send him to perish among the savages of Africa! And no! no! again burst from the lips of the Calhouns, the McDuffies, and the Toombses. We discern in the vista of the future our favorite model government of master and slave crumbling and vanishing before the slow but sure elements of destruction involved in the measures proposed by the Colonizationists.

Thus ground and kept down between the upper and nether millstones of anti and pro-slavery, the Colonization Society struggled on as best it could. And what was the result? Why in the forty years ending with the first year of the dreadful war, brought about by equally malignant pro-slavery and anti-slavery selfish bigots and time-serving politicians, a healthy and flourishing republic, made up entirely of the colored race, (for, thank God, no Caucasian oppressor

of all other races can breathe its atmosphere and live,) has been planted and perfected in Liberia, that will yet, in spite of narrow-minded philanthropists and (falsely so called) statesmen, finally absorb the best minds of the colored men in America, through whose instrumentality, in the providence of God, the continent of Africa will be brought within the pale of civilization. This it will do, this it has done, and far more! For, incidentally, it has already done more to mitigate human misery, without the shedding of a drop of blood, by the annihilation of the slave trade on the Western Coast of Africa, than has been accomplished through the terrible waste of life and treasure in our late civil war. And what if our cup of iniquity and sorrow is not yet full, but preparing to be again drank of to the bitter dregs. The declaration that the nations that "will not bow in mercy must bow in judgment," has been abundantly proved in history. In enslaving and perpetuating the slavery of the negro, the Northern and Southern people equally assisted. The profits of the unrequited toil of the bondsman was shared alike between them. When the conscience of a part of the people became aroused and schooled to a sense of the great wrong, instead of meeting the question in the spirit of wisdom and love, our Government took counsel of malignants. Had we less than twenty years ago but one Washington, Franklin, or Clay in our national hall, and listened to their counsels, the terrible civil conflict we have passed through might have been stayed, and the whole slave population freed with one-quarter the money it cost the nation. But Congress was swayed in its action by men of the Brooks and Sumner stamp, who, like two bullying boys, brought on the great sectional strife, by the one placing a chip on his head and virtually daring the other to knock it off with his rattan. The challenge was accepted, and at it the nation went, (first morally and then physically,) and kept up the fight with equal grit, until the side that had the fewest dollars and men was driven to the wall, and the negro was free.

Well, we have won the elephant, but have failed as yet in finding a suitable keeper. All our goading but makes him more restive, and it seems not yet to have occurred to the cold Northern nature of our rulers that the warm-blooded animal is only to be propitiated and made docile by kindness and magnanimity in treatment of past offences. As yet there are but few signs that our national policy will change in this respect, and it may be that "The Divinity" that "shapes man's ends, rough hew them as he may," may yet make the apparent evil work to the good of the colored race, both in America and Africa. They seem already to begin to understand that it is a natural impossibility that the white and colored man

can fraternize on an equality, and that none of the former in reality, as a class, are further from meeting the other half-way in this respect than most of those who make the loudest professions of being his dearest friends. It may be well in the end that this should be so. The colored man may thus be aroused to a true sense of his false position in America, and be led to look with longing eyes to a country where nothing can disturb his self-respect, and he may feel himself "every inch a man," as he should.

There are many evidences to prove that these sentiments are fast gaining ground in America, and especially in the Southern States. By the last "African Repository," published by the American Colonization Society at Washington city, it appears that the colored people are organizing in many States in order to aid each other to emigrate, not to Hayti or other American El Dorados of their *especial friends*, but to Liberia. The president of one of these societies in North Carolina thinks that at least five hundred in his neighborhood can be got ready to emigrate by next fall, if means can be found to defray the expense of passage. A company in South Carolina of eighty, mostly farmers and mechanics, have appointed a committee to obtain means and information for the same purpose. Seventy-five (all farmers) are anxiously awaiting an opportunity to take passage from Savannah. Another company of three hundred and fifty, nearly all farmers, will be ready to go as soon as their crops are gathered in East North Carolina. Forty-five want to go from another locality in the same State, and there are movements reported of the same kind in Tennessee and other localities. So the ball is still moving, and I have no doubt will keep moving and growing, until it rolls over all Central Africa, and make her children (though not in one day) free, wise, and happy.

THOMAS R. HAZARD.

THE BOPORO COUNTRY.
MONROVIA TO BOPORO.

We gladly reproduce in these pages the diary of the Rev. Professor Blyden, during a tour inland from Monrovia to Boporo. The journal will be found worthy of a wider circle of readers than would be likely to see the *Liberia Register*, in which it was printed. It may also serve to show to the American people of color and to the Christian world, that an inviting country and population are open to settlement and to Missionary labors :

December 26, 1868.—Left Monrovia at a quarter past eleven o'clock A. M., arrived at Virginia at half past one, where we

met the boys who had been sent in from Boporo to carry our luggage. Owing to some detention at Virginia we did not reach Vonswah until a quarter past four P. M. Vonswah is one hour's walk from Virginia.

December 27.—Left Vonswah at a quarter to one, course northeast, then north; arrived at Kaipo's creek at two o'clock. At a quarter past three passed through Vymo's town. Between Vonswah and Vymo's town crossed four streams. At a quarter past four reached Babahzu, a little town beautifully situated among hills. Here we spent the night. Between Vymo's town and this place crossed two small streams.

December 28.—Left Babahzu at half past seven o'clock A. M., course north by east; arrived at Bono's town at nine o'clock, country hilly. Crossed nine streams between Babahzu and Bono's town. Left Bono's place ten minutes past nine, course northeast; reached Varfulleh's town at eleven o'clock. This is a pretty little town just built. Here we rested for a quarter of an hour, and drank some of the refreshing water from a neighboring creek. Between Bono's place and Varfulleh's crossed one very large creek and four small ones. Left Varfulleh's at a quarter past eleven, course north; arrived at Suweh at ten minutes past twelve. Suweh is a strongly barricaded town, containing thirty-five well-built houses. There are sometimes a great many Mandingoes congregated here for trading purposes; but we saw very few on this occasion. This is the residence of the notorious Gehtumbeh. (This name is spelled "Gaytoombay" in the despatches of Governor Buchanan.) We entered the town with a white flag and the Liberian flag flying, and at once requested an interview with the king, who received us courteously, accepting from us as a "dash" a few yards of white cloth and some tobacco. Gehtumbeh is now considerably advanced in years, though his step is firm, his walk upright, and his spirits cheerful. He is a small, spare-built man, with a large head, his countenance indicating strong will and determination, yet withal pleasant, especially when lighted up by the smiles into which his features relaxed whenever reference was made to his warlike exploits in by-gone days. He is the Nestor of that region. His father was Vey and his mother Golah. After an hour's pleasant interview with the king we retired to refresh ourselves. On our way homeward the king gave us a detailed account of the causes which led to his "war with Buchanan," as he designated the military expedition sent against him in 1840. He disclaims ever having intended to fight the Americans; that for the outrages committed by Gotorah, against his positive instructions, he was prepared and willing to pay Buchanan whatever he demanded. But Buchanan insisted that he (Gehtumbeh) was

"devil man for war," and that he must be subdued, and therefore brought war to his town. Gotorah, he stated, was a rash, hot-headed young man, whom he himself brought up, but that he was no cannibal. He denied having killed Wilson or ill-treated Peale. He said that in consequence of the war which he was carrying on with the Deys and Golahs, he had "softly men" all through the bush, and he supposes that Wilson was killed by one of them, as he himself never saw Wilson. On the whole, old Gehtumbeh impressed us favorably as a candid and truthful man.

Left Suweh at half past two, course north, country undulating; reached Jalasaweah's town at four o'clock. Jalasaweah, the founder of this town, died about two years ago. It is now presided over by Jalapally, a relative of the founder. To him we gave a "dash" of white cloth and tobacco. He gave us comfortable rooms in his own house for our accommodation during the night. Between Suweh and Jalasaweah's town we crossed seven creeks. This town has no barricade, but is one of the principal thoroughfares. Here men stop with their burdens to pass the night, whether coming from the north or south. We counted thirty hammocks stretched in a large open building with thatched roof, in which were reclining the weary carriers, who had just reached the town either from Boporo or Vonswah.

December 29.—Left Jalasaweah's town at seven o'clock A.M., and soon entered a heavily-timbered forest. At eight o'clock reached a clearing in the forest, where is situated a small hamlet, called Bahwu. Here we rested ten minutes. Between Jalasaweah's town and Bahwu crossed six small creeks. At ten minutes past eight left Bahwu, course north, and reached Muara, or Moa, a Golah village, at ten o'clock, having passed through a great forest and over beautiful hills. On the south side of Muara is a charming creek, covered with lily, of crystal clearness. This creek is said to be the head-waters of the Poor river. Between Bahwu and Muara we crossed six small streams.

Left Muara at twelve o'clock, course northeast. Entered another beautiful forest at one o'clock. Crossed over high hills and several brooks of transparent clearness, the white sand sparkling at the bottom, and reached Gebeh at five minutes past three o'clock. Between Muara and Gebeh we crossed eleven streams. Gebeh, formerly a large and influential town, is now an insignificant hamlet, containing three or four dilapidated huts, where belated boys, with overloaded kin-jars, find uncomfortable lodgings for the night. Here we rested for a few minutes, and left at half past three o'clock. Soon after leaving Gebeh, course north, we met an old man, who seemed

very glad to see us. He introduced himself through an interpreter as the associate of the famous Gotorah in the Gehtumbeh war, and was with Gotorah when he fell at Heddington. A few minutes after we heard the roaring of waters a little distance from the road, on the right, said to be the rapids of the St. Paul's. At five o'clock we reached a large creek, running east, said to be a tributary of the St. Paul's. We then ascended a hill, on the summit of which stands the village of Weeteh, another resting-place for kin-jar carriers. Here we found two large sheds, in which several hammocks were stretched. The weary travellers were engaged in cooking their evening meal. Between Gebeh and Weeteh crossed two creeks.

December 30.—Left Weeteh at five minutes past six o'clock A. M., and at ten reached Boolah, another small hamlet where carriers stop to rest and cook, course north by west. Between Weeteh and Boolah crossed fourteen small streams. Left Boolah at eleven and a half o'clock. Entered a large forest, which we left at ten minutes past one. At a quarter past one came to Bangolo, a small town in the midst of a plantain orchard; passed through and reached Bambu's town at two o'clock. Bambu (since dead) is a younger brother of Momoru Sahwu, the king of the country. The chief, we were informed, was at his half-town, a quarter of a mile distant from the main road, south. We therefore left his large barricaded town and proceeded to his half-town, crossing a very large creek on a strong bridge made of poles, and reached the half-town at a quarter past two. This is a most picturesque part of the country. The town stands on a beautiful plain, hemmed in on the east, south, and west sides by beautiful hills; a capital place, we should say, for a mission station, and Bambu is anxious to have schools established in his neighborhood. We spent the night here, hospitably entertained by Bambu, who speaks very good English, having been brought up in Monrovia, in the family of Hon. J. B. McGill. Between Boolah and Bambu's town we crossed three small streams.

December 31.—Left Bambu's town at eight o'clock A. M., course north; arrived at Japomo at ten minutes past nine, having crossed four streams. Left Japomo at ten and a half o'clock, and reached Musadoreh's town at a quarter past eleven. This is a strongly barricaded town, containing some forty houses. It was captured by the slaves in their insurrection in 1866. Between Japomo and Musadoreh's crossed four streams, course northeast. Left Musadoreh's town at half past eleven o'clock, course north; and, having spent about an hour at a half-town a little farther on, we arrived at Boporo at two o'clock P. M. Between Musadoreh's and Boporo we crossed three streams.

After leaving Suweh, Gehtumbeh's town, our route lay through a hilly country. The hills, some of which we estimated at from twelve to fifteen hundred feet above the level of the sea, alternating in rapid succession with very pleasant vales, are all covered with large forest trees, some very tall. The common blue granite, sometimes protruding in large boulders, the gray or sand mixed formation, and iron ore, seemed to be the chief components of the hilly region. The soil in the vales was mostly of a sandy loam, and, as far as Boporo, the country presented the same geological feature, a region of extraordinary fertility and extremely beautiful.

The water of most of the streams we passed was as clear as crystal, flowing over white sandy bottoms, charming to look upon and delightful to drink. For the greater part of the way from Vonswah to Boporo the road is pleasantly shaded by the interlocking branches of large trees on either side, and very often our path lay through thick forests, so that we enjoyed not unfrequently delightful grove walking. An umbrella was perfectly useless. There is very little undergrowth in the forests, so that you can sometimes see around you for a considerable distance.

During our whole journey the way was enlivened by the melodious singing of birds of rare and brilliant plumage, many of which are never seen on the coast; by the lively chattering of monkeys, which seemed to revel in their aerial immunity in the tops of those lofty trees; and by the shouts and cheerful songs of the kin-jar carriers, who, as we approached Boporo, increased in numbers, coming from almost every point of the compass, bound for the Boatswain capital and regions beyond.

(TO BE CONTINUED.)

GLORIOUS CHANGES IN WESTERN AFRICA.

The changes in Western Africa, south of the English and American settlements, in the last twenty-seven years, have been something wonderful. Then the slave trade, with its horrid evils, desolated this part of the Western Coast. Then there were hardly any missionaries. Then the native languages were unwritten, no schools existed, ignorance was universal. Then vice and crime were unrestrained, human life was of little worth, death reigned. Now there are English Episcopal, Wesleyan, and Baptist, German, Scotch United Presbyterian, and American Presbyterian missionaries at several places for fifteen hundred miles south-eastward of Liberia. Now several languages have been reduced to writing, the Scriptures translated and printed, and hymn-books, school-books, &c., also schools established, and readers are numerous. Now foreign commerce of

a legitimate kind, though unhappily with its serious drawbacks, has followed the extinction of the slave trade, and also followed in the wake of Christian missions; and one of its advantages is to give the missionaries their letters by steamers once a month, where formerly they received them as opportunity occurred, on the average once a year. Now the leaven of divine truth is widely spread, the elements of civilization, on a Christian basis, begin to appear, many of the people are in better houses, wear clothes, and live well. Now there are churches, and native ministers and teachers, and many are the souls that have been saved.

APPEAL FOR THE HEATHEN.

O *pity* the heathen,
 Who never have known
 Our God, though His glories
 Before them are shown,
 While His bountiful hand
 Has scattered around
 Rich blessings, wherever
 His creatures are found.

O *pray* for the heathen,
 In far distant lands,
 Who worship dumb idols,
 The work of men's hands;
 Who bow down before them
 As though they could save
 From dangers and sorrows,
 From death and the grave.

O *send* to the heathen
 The life-giving Word,
 That speaks of salvation
 Through Jesus our Lord.
 O *tell* to the heathen
 How He came from above,
 With tidings of mercy,
 Of peace, and of love.

O *give, pray, and labor,*
 For those millions afar,
 That they soon may be brought
 Him to love and adore.
 And, whilst praying for them,
 Breathe also the prayer—
 Lord, teach us to know Thee,
 To love and to fear.

OPEN FIELDS FOR MISSIONS.

The pages of the *REPOSITORY* bear continual testimony to the great desire of the natives in and contiguous to Liberia for the elevating benefits of civilization and the blessings of Christian knowledge. Schools and Churches are especially sought for, the demand generally not proceeding from spiritual awakening, but from the thirst for instruction.

Rev. A. D. Phillips, for twelve years a laborious missionary in Central Africa, presents the following account of a recent visit to King Zeo, a powerful chief living back of the Liberian territory: "I was taken to the house the king had already prepared for me, and very soon the old king and his second son, and a number of others, came to see me. The king welcomed me in the heartiest manner he could. I arrived there Saturday evening, the fifth day after leaving the Farmington river, and I remained eight days in the town. Sunday I preached in the king's large open council house, in the middle of the town, through an interpreter. Monday, all the chiefs of the smaller towns under King Zeo were assembled, and I told them my business, and that I wanted to send them a man to teach them about God. I assured them that I had not come for trade, and had no connection with trade. Tuesday they gave me their answer, and seemed very anxious to have some one come. The king, his brother, and two oldest sons came back with me to the Farmington river, and entered into a written agreement to receive a missionary or missionaries. Once we can be established in the Bier country, and we are in easy communication with the Geshee on the East and the Pessy on the North, and beyond the latter to the north is the fine, rich cam-wood country. All these people are equally willing to receive the Gospel, and I have nowhere in Africa met with a people so anxious to have missionaries among them. I expect before I leave this country to send one man there at a salary of \$400 or \$500. We need just now ten men to go into this field."

Rev. Alexander Crummell describes the anxiety of the natives of the Gibbi country, "a people kindred in blood and language to the Bassa people, for missionaries and teachers. They live in the hill country, two days' walk from the coast, and my host informed me that they are a most enterprising, thrifty, and industrious people. On a recent trading visit to them, the king of the country begged him to get an American teacher for his people, and offered to build a house for the teacher and the school-room. This fact is now getting to be a common one in all our neighborhoods. I know of some four

native kings who are ready to build school-houses and dwellings for teachers, if teachers are sent to them."

The same intelligent writer gives an interesting account of the Barline country and people, to which access has been opened by the Government of Liberia. He says: "At the distance of about one hundred and twenty miles, interiorward, is the country of the Barline people; a lofty, cool, mountainous country, containing a large and crowded population, numerous towns, unusual and superior civil regulations, and distinguished withal by great industrial energies. The capital of the country is a large city, surrounded by a wall of stone. Here two market days are kept every week; and thousands of people, even from remote distances, come with both domestic and foreign goods, provisions, and cattle, in large numbers, for sale. Important manufactures are carried on in all this region. The people make all their own warlike and agricultural instruments; cultivate and cure their own tobacco; weave their own cloth; prepare their own salt. This country has recently been ceded to the Liberian Government. The chiefs and head men express strong desires for teachers, and declare their willingness to receive missionaries." Mr. Crummell adds that the Liberian commissioner promises every facility for founding a mission among this people, which he (Mr. C.) thinks is "the greatest, most promising, and most secure opening which has ever been had to the interior of Africa."

What an opportunity for telling of Jesus, and of preaching Him to willing and attentive hearers, for "faith cometh by hearing, and hearing by the word of God;" and "how shall they hear without a preacher? and how shall they preach except they be sent?"

LIBERIA BAPTIST MISSION.

MR. WORRELL writes from Congo Town Station, December 30, 1870.—"The church at Jacobstown, though small, is in a prosperous state." At King Gray's, six miles from the station, a native town, the people gladly receive instruction in the way of salvation, and there is a prospect of the organization of a church there. The church in Congo Town is prosperous. One has been hopefully converted the last quarter, and will soon be baptized. There are twenty-three regular pupils in the school.

MR. COOK writes from Bexley, September 30, reporting the baptism of nine hopeful converts. The church and Sabbath school are in a prosperous state.

From Virginia, November 23, 1870, MR. BUTLER, acting

pastor, reports nine conversions within six months; and the pastor at Carysburg, during the same period, eleven.

MR. ROBERTS, of Greenville, baptized seventeen the last year. The church numbers seventy-seven, of whom seventeen are native Africans. A new church of forty members has been constituted at Lexington, a station ten miles interior. Mr. R. devotes part of his time to the native station at Kroo Town. He says: "In treating with the Butaw people, a very barbarous tribe, recently, the Government exacted of them a promise to protect missionary preachers and teachers." The people are anxious for schools, and try to imitate the civilized population. "God is preparing their minds for the reception of the Gospel. It becomes us to bestir ourselves to this work of evangelizing Western Africa."

At Lexington, Mr. HUFF baptized seven persons, and at Farmerville eight, during the first six months of the financial year.

MR. HORACE, pastor of the church in Buchanan, reports the erection of a good thatched meeting-house at Congo Town, and an interesting revival now in progress. Five have been baptized; as many more are candidates, and several are inquirers.

A new church edifice was dedicated at Edina, November 13.

MR. GIBSON writes thus, under date of Marshall, December 22, 1870: "There are two places, at one of which I wish to be established, so that I may conveniently operate among the interior tribes. The prospects of success is great at either of these points. One is at Bo Blarmus, the principal chief of the Bavee country, about fifteen or twenty miles from this place—say eight miles up the Farmington River and ten miles back. Farmington river is the northeastern branch of the Junk River. I preach there often, but would like to have a house of worship and a dwelling-house there also. I have spoken to the chief on the subject. The country is quite large, and the people are continually calling for a teacher. The other place alluded to is about five miles up the same river and on its very bank. God is carrying on a work of grace among us, and several souls have been brought to bear testimony to the truth, that 'with His stripes they are healed.' If possible, this dry season, I wish to go back to the Greer country, about one hundred miles distant, to preach."

REV. J. T. RICHARDSON says, in a letter bearing date Monrovia, February 21, 1871: "I have just returned from Grand Cape Mount. The object of my visit there was to dedicate a fine brick church, just finished; likewise to baptize some converts. On Wednesday, the 15th, the church was solemnly dedicated to the worship of God. There being no other

ordained minister with me, the dedicatory sermon and prayer were performed by me; after which I walked a mile and a half to the river for the purpose of baptizing. I had the extreme pleasure of baptizing four natives, hopefully converted to the Lord. Two youths of the number are so promising, that I have taken them into the training school. In the afternoon of the same day I administered the Lord's Supper to the church. Thus ended my labors there.

"In a short time I shall, by the aid of Divine Providence, organize two churches; one at Arthington, the new settlement above Millsburg, the other at Brewerville, in the rear of the settlement of Virginia—a place mentioned in one of my former letters.

"The school at Robertsport is doing very well; it consists principally of natives and Congoes to the number of fifty. The training school in the settlement of Virginia is also progressing finely. All the students are members of the church."

Baptist Missionary Magazine.

GERMANY AND AFRICA.

For many years the scientific men of Germany have been taking a great interest in African explorations, but so quietly, that the world has hardly been aware of it. When the English undertook the famous expedition against Abyssinia, they found their very best guides and teachers among German scientific travelers and missionaries, and the whole Nile valley has been thoroughly explored by them.

Others have crossed the Atlas range from Morocco, or proceeded from Tripoli or Tunis into the great deserts, and have penetrated the oases, and finally reached the cities and monarchs of Soudan. But they have, without exception, been scientific travelers, bent on enriching the geography of Africa by their researches, and have proceeded with no pomp or parade, seldom numbering more than three persons, and sometimes not more than one, with a single servant. Some of these men have lost lives in travel, but all who returned bore witness to the kindness with which they had been received by the dusky Sultan of Bornou, and especially some of the Prussian travelers, that had been aided in their enterprises by that Government. In return of this kindness the King of Prussia resolved some time ago to send a special ambassador to this ruler, to bear kind words and presents as testimonials of good feeling. The travelers specially favored were Barth, Vogel, Beurmann, and Rohlfs. Dr. Nachtigal was appointed to bear the gifts. This mission he has successfully performed, and he recently gave an account of it to the famous Geographical Society of Berlin.

After many mishaps, he arrived safely at Kuka, the capital, in company with a Turkish Ambassador, and was received on his entrance by the oldest son of the Sultan, and a numerous armed retinue clothed in the most variegated hues.

At the audience, the negro king seemed greatly pleased with his presents, which consisted of a gilded chair for his throne, the likenesses of the King, Queen, and Crown Prince, a few needle-guns, a gold watch, a telescope, and several costly tissues, with some other articles. The needle-guns attracted by far the most attention, and received a very close examination; after which they were accorded the place of honor in the royal arsenal.

The letters of Nachtigal and other German travelers are just now attracting attention in the German press, and the desire seems to be growing throughout the country to have a closer connection with and more interest in Africa. What the new German Empire needs is a port on the Southern seas, to give it direct connection by way of the Adriatic and the Mediterranean to African ports. With this advantage there would be little doubt about the influence of Germany in Africa, for her scientific travelers are better posted in regard to the country than those of any other nation, and there is a genuine enthusiasm among German youth to make this field an arena for renown.

If a conflict should arise between Germany and Austria, it would be quite likely to cost the latter same portion of the Adriatic, that would give the former direct communication with the African Coast; and then, strange as it may seem, we would not be surprised to see Germany a rival of France and England in the matter of trade and missions in Africa.—*Western Christian Advocate.*

DEVELOPMENT OF THE AFRICAN CONTINENT.

The continent of Africa has been a *terra incognita* to modern geographists, until latterly the explorations of Livingstone, Du Chaillu, Speke, and others, have penetrated its wilderness and revived the desire to learn all that could be known respecting that vast domain, which lying at the very door, as it were, of all civilization, yet seemed shrouded in impenetrable mystery. Its torrid coast turned towards the sea the most forbidding aspect, and the tales of the dwellers on the seaboard were filled with accounts of the desolateness of the interior, which were confirmed by the statement of "Riley's Narrative," or others whom chance or misfortune had led inland. But the energy and enterprise of the present century have grappled with the mysteries of the veiled continent, and partly

at least introduced it to the attention of the cultivated world. The lineaments revealed by the stripping off the mask that has hid the features of that country for so many centuries, shows it to be a region of vast capacities, that needs but the application of enlightened labor to make it one of the greatest, most prosperous, and richest portions of the globe. Wild, rugged, and uncouth it may be; its wilderness vast and almost impenetrable; its deserts compassing in themselves the area of a continent; its mountains, even in equatorial regions, from their vast latitude, covered with perpetual snow; its lakes, or rather inland seas, unfurrowed by a keel; its gigantic rivers flowing, for thousands of miles, through lands of unequalled fertility; its vast mines of precious metals; its quarries of coal, marble, and porphyry, as seen through the mists that envelop the grand domain, impress us like the accounts we might read of lands in other planets. We are soon to see this continent take political rank with Europe or America, for from her great virgin resources and geographical position it is impossible that it should not be so. The day was when Africa dominated the world. What if she was to do so again? What a commentary that would make on the boasted civilization of this period, that knew nothing of her features or history! What if these are the questions that for ages have seemed articulate on the lips of the marble Sphynx? In the twilight of time, as, it is said, in its dawn, the strong lips of Memnon's statue may again break into song, and a greater than Rameses or Cheops may yet build along the Nile utile monuments that shall dwarf the Pyramids!—*Oakland News.*

DR. LIVINGSTONE SAFE.

Advices have been received by the Royal Geographical Society of London, that render it beyond a doubt, that at least five months ago Dr. Livingstone was safe and sound among the people of Menama, although he had then been recently suffering with sickness; and supplies and medicine had been forwarded to him (on November 15, 1870) by an Arab officer, who had been sent by Dr. Kirk from Zanzibar up to Ujiji, in September last. Another letter, from an Arab merchant named Sand bin Majid to his correspondent, Ludda Danji, in Zanzibar, corroborates, in every particular, the letter of the Arab officer before referred to, and informs us that Dr. Livingstone, or "the Christian," as he calls him, was, at that time, (in November, 1870,) only twenty-five days' journey from Ujiji, but in want of supplies, which would be sent him in the form of American cloth, "kaniki," beads, sugar, coffee, salt, two pairs of shoes, shot, powder, soap, and a small bottle of quinine, by

Ahmed Shereef, the Arab officer, in charge of twelve men. It is gratifying to know that Dr. Livingstone, and civilization, has in this man found both a warm and an influential friend, who, after receiving, on the 10th of November, information that the learned Doctor was among the Menamaes, twenty-five days from Ujiji, and in want of assistance, had, five days later, a caravan of twelve men on the way to relieve him with supplies. These would reach him about a month later, or December 15, so that if he wished to return at once, after receiving them, he could leave Manakoso by the end of the month, and he would then be able to reach the coast in about three months more. It is, however, highly probable that Dr. Livingstone, who is quite at home in the wilds of Africa, will first attempt to solve the problem, if he has not already done so, of whether the watershed of the country drains into the Congo or into the Albert Nyanza, and in that case his return cannot be looked for for another year to come.

LIBERIA EXPLORATIONS.

For half a century a Christian State has existed on the Western Coast of Africa, between Cape Mount on the north and Cape Palmas on the south. From the foundation of the Republic there has prevailed an opinion that, within a hundred miles of the coast, there are high, dry, healthy, and fertile regions, well filled with people, accessible to enterprise, and profitable for trade.

The various Missionary Societies established missions in the Republic with an intention and hope of penetrating this unknown interior. Some attempts were made occasionally, but the success was inconsiderable. But within the last few years various individuals have devoted themselves to the exploration of the countries which are adjacent to Liberia, and have visited the most important and powerful tribes. These explorations have extended for two hundred miles or more into the interior. The explorers found high, dry, and lofty ranges of mountains, a productive, though rude, cultivation, and the people in possession of the first elements of domestic science and art. Two religions were found prevailing, the heathen and the Mohammedan. The heathenism is not so revolting and debasing as that which prevails nearer the coast, and the Mohammedanism has gradually mollified the repulsive and horrid ceremonies and services of the fetich worship. Mohammedanism prevails largely in the interior, and extends down to the coast in several places, and has been evidently introduced peacefully from the east and south. It has triumphed by persuasion alone, and is a living and beneficent power in Africa to-day. It is the only

instance, we think, in which Mohammedanism is missionary or aggressive. It has brought with it the Arabic language and some little Arabic learning. The Mandingoës and Veys, on the north and northeast, read, and, to some extent, speak, the Arabic. There are mosques in all the principal towns, and regular worship is had in them according to the Moslem practice. Should the missions in Liberia extend their operations to the Boporo and Barline countries, to the east and northeast, as they ought to do, Christianity and Mohammedanism will confront each other in religious but peaceful conflict. We earnestly advise our Liberia Annual Conference to take measures to found an effective mission in these higher and healthier regions.—*Missionary Advocate.*

EAGER FOR MISSIONARIES.

We have letters from Brother Phillips up to March 27, giving information of a journey in the interior from the Liberian coast, and urging the appointment of several brethren, who are regarded by him as suitable men for the work of preaching Christ to the natives. Referring to one of his tours, and in which he made arrangements with an influential king for sending, at the earliest possible period, a suitable man to preach to his people, Brother Phillips writes:

"Zeo is king of the Bier country, and the most powerful man in all that part of the country. He gained his power very much like the late Ariel of Zaye got his, and in many respects reminds me of both Ariel of Zaye and Ogundupe of Abeokuta. Zeo's town is about one hundred miles from here, (the sea,) and has a population of about five hundred persons. There are there seven or eight other towns under his immediate authority, five at least of which are sufficiently populous to justify in sending a missionary to each. Then east, about twenty-five miles, is the kingdom ruled by Kams, which is equally populous, and they are equally willing to receive the Gospel. One day's travel from Zeo, north, and we come to the Pessy country, where the towns are still larger, and agriculture and the rude arts more practiced. One day east of Zeo's brings us to the Geehee country; beyond them is the Mandingoës, and beyond them the Barline country. Beyond the Pessy's, north, is Command country, where the country is much like that about Zaye and the Yoruba country. Zeo partly controls both the Pessys and Tubeës; the former speaks the Bassa language and the latter a dialect of it. Zeo is a kind of centre, from which all these others could be easily reached, and the king's influence would very much assist in establishing us in both these countries. The Farmington river runs close

to Zeo's, and by a little cleaning out could be navigated by canoes all the year; at Zeo's it is nearly as large as the Ogun at Abeokuta. The country all around Zeo's is a dense jungle, all the way from here, except what they have cut down for rice-fields. It is, however, an elevated country, and some very pretty mountains are seen a little north of the town.

"While these people do not trade, or cultivate the soil, or practice the rude arts to the same extent that the Yorubans do, yet they seem a milder people, and I believe even more susceptible of Gospel truths. And never in my life did I see a people so eager to have teachers among them. Vankra has a town nearly as large as Zeo, and he will not permit any of his people to work on the Sabbath. Zeo did all in his power to get me to remain, and they begged very earnestly for a white man. All the people took a great liking to me, and they expressed great sorrow when I left, and begged me that when I got to my country I would come soon to see them again. Zeo and his people were at Mt. Olive one Sunday, and Zeo attended church twice and heard me preach once, which was interpreted. Soon after service he called my interpreter to one side, and asked him if he thought it would be long before I sent him some one to preach for them. The interpreter said he thought it would not be long. Zeo said he was *so* anxious to have some one to go; he was afraid it would be *a* long time. The king, his son, and his brother, all have sons that they begged me to take to my country and educate, and I could only get off by assuring them I was not going direct home. Dokai, Zeo's son, just *would not* take his son back, and told me I must find some one here to take him and educate him, and I got Brother Yates to take him, and he is now here—a very intelligent lad, about sixteen years old, and speaks a good deal of English. When I parted with Zeo he put his arms affectionately around me and almost cried, and said send me somebody soon, and you be sure to come back to see me."—*Home and Foreign Journal*.

REV. J. D. PAXTON, D. D.*

This handsome volume consists mostly of an autobiography, a diary kept for many years, and sketches of travel, blended in a continuous narrative, by a man of clear views, strong convictions, and of fearless courage in the exhibition, maintenance, and defence of what he believed was the truth.

Dr. Paxton was born in Rockbridge county, Virginia, Sep-

* A Memoir of J. D. Paxton, D. D., late of Princeton, Ind.: J. B. Lippincott & Co., Philadelphia. Pages 358.

tember 28, 1784, graduated at Washington College, Lexington, and Hampden Sidney College, Virginia. He became pastor of churches at Norfolk, Goochland, and Prince Edward, Virginia, Danville, and the Mulberry Church in Shelby county, Kentucky, and at Princeton, Indiana. He was also an agent for the American Board of Commissioners for Foreign Missions, bearing his own expenses, visited their missions in the East, and engaged for nearly two years as a missionary of the Board in Syria.

In the rise and progress of the American Colonization Society, Dr. Paxton felt a warm interest, and by his example and liberality proved his constant concern for the success of Liberia, and for the elevation of the people of color. We have space only for the following selections from his autobiography, as revealing his appreciation of our great work, and the sacrifices he made for its promotion:

"During the six years (1814-1820) I spent in Norfolk, some important movements took place in the religious world. The American Board of Commissioners for Foreign Missions was organized, and the first missionaries were sent to the foreign field. The American Bible Society was formed, and began its great work of printing and circulating God's Word without note or comment. The Sabbath-school system and Bible classes began their blessed work; the Monthly Concert of Prayer was instituted; and last, not least, the American Colonization Society was formed to aid the free colored people, and such as might be freed, to emigrate, with their own consent, to the Western Coast of Africa, and form a free State, and carry with them the blessings of the Gospel and the improvements of civilized life.

"We introduced the Sabbath-school and the Concert of Prayer; and, through the aid of Rev. S. J. Mills, the agent of the Colonization Society, who visited Norfolk and spent several Sabbaths, had the minds of the people called to the subject of colonizing the free blacks. The idea was received with favor by many. The inconsistency and evil of slavery was generally seen and admitted. But the difficulty of the subject was thought great. It was hoped that, could a colony be formed on the Western Coast, and for a time protected and made to prosper, it might lead to a regular system of emancipation and emigration to Africa. Many of the first minds in the country thus viewed the matter, and gave it their support.

"On moving to Prince Edward and going to housekeeping, my wife's father, who was a slaveholder, gave and sent to her a family of house-servants, seven or eight in number, most of them small. This, with the discussions about Colonization and the deliverance of the General Assembly, turned my thoughts to the subject. My wife's views of the subject soon came to agree with mine. We felt that we ought to prepare these servants for freedom, and, as soon as circumstances permitted, liberate and send them to Liberia. We took some pains to instruct them, and furnished them with as good an outfit as our means would allow.

"January 1, 1826, I took them to Norfolk, and obtained a passage for them in a vessel sent out to Africa by the Colonization Society."

Dr. Paxton liberated several other persons belonging to his second wife, and sent them to Liberia in 1832. One of these servants became a prominent and useful citizen, and for several years was a Senator from Montserrado county in the National Legislature.

CHRISTIAN CIVILIZATION OF AFRICA.

On Sunday evening, May 21, there was held a Union meeting of the different congregations of Springfield, Illinois, in the Second Church, to listen to a lecture on the subject of the "Christian Civilization of Africa," by the Rev. Dr. Orcutt, Travelling Secretary of the American Colonization Society of Washington city. The occasion drew together a very large audience of those interested in the great problem of the elevation of the colored race and the civilization of Africa.

The Doctor based his discussion upon the promise of the Holy Scriptures, that *all nations whom the Lord hath made shall come and worship Him and glorify His name*; and argued that Africa was equally included in the promise, and must, one day, come under the influence of a Christian civilization. How is it to be accomplished? Tracing the rise of the religion of Christ in Asia, and the manner of its progress in the other great divisions of the earth, he argued that it must be done by missionaries. But who must the missionaries be? He showed that for more than three hundred years the white race had undertaken the work of civilizing Africa, and had thus far most signally failed. And for two reasons: first, because the whites cannot endure the climate; and second, on account of the hostility of the natives, engendered by the infamies and outrages of the slave-trade. The work then must be placed in the hands of the blacks themselves. The laborers must be

taken from the five hundred thousand educated and Christian colored men who now have their homes in the United States. But it had been objected that they are an inferior race, and are not competent to plant religion, and laws, and letters, in the jungles and fastnesses of Africa. This, however, is not so. The facts disprove it. There is now on its Western Coast, and not far north of the equator, as regularly organized a Republic of black men, based essentially upon the American system, and possessed of all the elements which constitute material prosperity, in a degree which is not only satisfactory, but wonderful. The Republic of Liberia is a nation of Christian blacks, civilized and enlightened, not only governing themselves, but recognized by the leading Governments of the world. Of its six hundred thousand people, not over twenty thousand are emigrants from America. The rest are natives, who have been redeemed from barbarism by the efforts of missionaries of their own race and color.

The speaker insisted that with such an illustrious example as this, the problem of civilizing and Christianizing Africa was solved. All that is needed is to have the colored race in our midst see, and feel, and appreciate the great work which they there have before them to do. They are the chosen instruments of God; and in carrying religion, and laws, and letters to Africa, they not only elevate over one hundred and eighty millions of people (one-seventh of the population of the earth) from heathenism, but they thus prepare a field and a country where they themselves will no longer be kept down and under by the prejudice of caste and social disabilities, but can achieve for themselves a name and record among the nations. It is impossible for us to follow the speaker through all the points, and illustrations, and facts of his discourse, which was exceedingly able and interesting. In conclusion, he stated that the Colonization Society is the *bridge* by which all those who desire to embark in the work of African civilization can be transferred to that shore; and he closed by showing what that Society had done and was doing in this great cause.

He was followed by the Rev. Mr. Robertson, of the Second Church, and the Rev. Mr. Paynter, of the Third Church, in approving remarks, after which a collection was taken up for the aid of the Colonization Society, and the benediction was pronounced by the Rev. Dr. Oreutt.—*Daily State Journal.*

MASSACHUSETTS COLONIZATION SOCIETY.

This Society is an auxiliary to the American Colonization Society, Washington, D. C. It is one of ten auxiliaries, each of the New England States having one. The thirtieth annual

meeting was held at No. 31 Washington street, Boston, at noon on Wednesday, May 31, ex-Governor Washburn in the chair.

Rev. Dr. Tracy, Secretary of the Society, read the report, which spoke very encouragingly of the prospects of the work which they were engaged in. Liberia is in a flourishing condition, while here, since emancipation, there has been an awakening, amounting almost to enthusiasm, among the colored people in regard to Colonization. At the South the colored people are forming societies and employing agents of their own to promote emigration, and the society has now between two and three thousand applications for passage.

The Society's receipts for the year ending April 1, 1871, were \$510 68; the disbursements \$583 47; leaving a balance due the treasury of \$72 79. Of the payments from this office \$190 has been for rent and other office expenses, \$93 32 to and for the Parent Society at Washington, and \$300 to the Trustees of Donations for Liberia College. Other sums received to our credit at Washington have amounted to \$2,460 74, making the total receipts \$2,970 92. Of this sum \$2,412 44 should be credited to the name of Rev. D. C. Haynes, District Secretary of the American Colonization Society. The Secretary stated that the need of funds to enable this Society to carry out its work was urgent, and was not the least among the charitable objects to which the attention of the benevolent should be called. The report was approved and accepted.

The Society then elected as officers for the ensuing year the following-named gentlemen:

President—Hon. Emory Washburn, LL. D. Vice-Presidents—Rev. E. S. Gannett, D. D., Hon. R. A. Chapman, Thos. S. Williams, Rev. Charles Brooks, Dr. William R. Lawrence, Rev. G. W. Blagden, D. D., Hon. G. Washington Warren, Hon. Alpheus Hardy. Secretary, General Agent, and Treasurer—Rev. Joseph Tracy, D. D. Auditor—Henry Edwards. Managers—Rev. G. W. Blagden, D. D., Albert Fearing, T. R. Marvin, Rev. John O. Means, Thomas S. Williams, Rev. Charles Brooks, Dr. Henry Lyon, J. C. Braman, William Parsons.

Additional Corporate Members were chosen as follows: Rev. Dr. Peabody, of Cambridge; Mr. Benjamin T. Reed, Boston; Mr. William Carleton, Charlestown; Rev. James R. Nichols, Haverhill; Mr. H. S. Chase, Boston. The Society then adjourned.—*Boston Transcript.*

DEPARTURE OF THE SAMSON.

The barque Samson sailed from New York on Thursday, May 25, for Monrovia, having as passengers the Hon. J. Milton Turner, Minister Resident and Consul General of the United

States to Liberia, and the following Liberians returning to their homes, viz: Rev. Jacob W. Von Brunn, Mrs. Sharp, and Mrs. R. R. Johnson.

Mr. Turner is a young man of apparently thirty-five years of age, and is said to be well qualified for the position to which he has been appointed. He was born in St. Louis, secured his freedom during the war, and has since obtained an education at Oberlin College, Ohio.

"Rev. Jacob W. Von Brunn is the son of a Bassa chief, and was sent by his father to Monrovia in 1830 to learn to speak the English language. There he met the German missionaries sent out by the Society at Basle, Switzerland, who persuaded his father to let them take him to educate. By these missionaries he was taken to Sierra Leone, and educated, and made a teacher. When almost thirty years of age he returned to his native town, on the St. John's River." On the death of his father, the people demanded of him to accept the succession and become their king. For several years he has acted as a Baptist minister, visiting the native towns on the St. John's River and in the Gibbee country.

"HOW DO THEY LIKE THE COUNTRY?"

Is a question sometimes asked with apparent earnestness and sincerity. To honest seekers after the truth, we submit the following letters from the leaders of two companies of emigrants by the Golconda, on her fall trip of 1869, since added to by some two hundred of their relations and former neighbors:

BREWERVILLE, LIBERIA, April 19, 1871.

DEAR SIR: I have neglected my duty to you, but I hope to be excused for not writing to you before now. I have been so busy at my work that I have not answered your letter written to me last August 5th. The people in this settlement are doing well, and are in good health. I am very happy to say that there has been but one death in Brewerville since we have been settled in the place. We have received seventy-five new immigrants, with Mr. Ben. Newberry as leader, and they are settled on their lands, and are hard at work planting their vegetables. They are doing well, and are all in good health.

They say to me that they are all fully satisfied with their new homes. Please write to Mr. Harman Sanders, of Jamesville, Martin county, North Carolina, saying for me that he and family had better come to Africa, as the only country where they can enjoy the rights of freedom. I hope that the negroes in the county of Martin will make up their minds and leave it for this Republic.

Yours, truly, JOHN B. MUNDEN.

ARTHINGTON, LIBERIA, April 21, 1871.

DEAR SIR: The last new-comers are out of the Receptacle, and they are building their houses and planting their crops. They are all perfectly satisfied except one. I enjoy more freedom and satisfaction than I ever did in my life before. Our settlement is expected to join Muhlenberg with the next immigration. Please don't let the "Goleonda" stop, and be sure to send us just such another company as came out last fall. They have had very good luck, having lost but one man, and he would not listen to our advice. I and my family are well. My coffee is growing finely. The arrow-root makes good flour. I am planting corn to-day. It will grow without further labor. I love my home, and I thank you and all the friends who helped me to reach Africa. May God bless you in this world, and save you in heaven when you die. I used to have no home of my own on earth, but trusted for one above; now I have a goodly one in this country, and I hope I have one in heaven, thank God.

Very respectfully,

ALONZO HOGGARD.

AFFAIRS IN LIBERIA.

The following intelligence is taken from communications dated at Monrovia, April 10, and May 6 and 9, from Henry W. Dennis, Esq., one of the most intelligent, reliable, and public-spirited citizens of Liberia:

On the 4th instant, (April,) Sir Arthur E. Kennedy, Governor-in-Chief of the English Colonies on the West Coast of Africa, called at Monrovia. A number of our leading citizens were invited by the President to meet the Governor at his residence. I was honored with an invitation and attended.

He remained here two days. He admired our little town very much, and seemed pleased with our people. I liked him very much, and believe that he is really friendly to our people.

The military expedition to the Vey country has had a pretty hard time of it. The natives at two of their towns fought them hard—where some four of our men were killed and some thirty odd were wounded. Among the wounded is Colonel Sherman, who commanded the troops. Some ten of our native allies were also killed in the fight at "Bessie," and some seventeen were wounded. These allies were a part of the force that went against Prince Manna's people. It is said that quite a number of the enemy were killed and wounded in the several fights, and that nearly all of their towns on this side of the Manna river were captured and burned, and a pretty large number of their women and children taken prisoners.

By order of General John N. Lewis, who accompanied the expedition to Robertsport, the troops crossed the Manna river to a town called "Sallyjah," in the Manna country, where there was a large quantity of produce and merchandise belonging to Sierra Leone traders, which got destroyed. I learn that the natives, on seeing the troops marching up towards the town, set fire to it and fled, which is the cause of the destruction of the property of those traders. There were some four hundred and fifty men who went from here and some seventy-five more joined the expedition from Robertsport, besides several hundred native allies. This expedition is considered the largest the Republic has ever put in the field, and, as to munitions of war, the best equipped, having had recently a quantity from your Government. I hope that what has been done will keep the natives in that part of our country in a state of quietude for many years to come.

As to a school at Arthington, it is very important that one should be established there. The settlement is some distance from any place where there are schools, and the children at Arthington would not be able to attend school at other places. There are over sixty children at the settlement, and it is important that they should have the advantages of a good school in their settlement. A competent teacher could be had for \$150 or \$200 per annum. In most of our other settlements

there are mission schools, but at Arthington and Brewerville there are no schools at all. A school-house is needed at Arthington to hold about sixty scholars. A plain frame building, I think, could be built for about \$300, as there is a fair supply of good lumber about the settlement. A school-house will be needed at Brewerville also, should you conclude to establish a school there, which would cost about the same.

The Presidential election came off on the 2d instant, (May.) The polls were opened in all the places in this county, and the people voted. Yesterday (May 8) the returns from Robertsport reached here, and the day before the election returns from Cape Palmas were received here. At Bassa, we have news that the election was held there, and without any palaver. I do not know that the returns have been sent up. We have no intelligence from Sinou since the election, but presume that an election was held there also.

Dr. McGill left here last month (April) for Madeira, for his health, and ex-President Roberts and wife will leave here for the same place on the 13th instant, (May,) also for the benefit of their health. They may go as far as England before their return home. Professor Blyden left here on the 7th instant, (May,) in one of the mail steamers, for England, and from thence he will proceed to the United States. He will not likely return to Liberia again.

I am glad to be able to inform you that the health of the emigrants generally continues good. The last of them were moved up about the close of April. Some few at each of the settlements have chills occasionally. There have been no additional deaths among them. I spent three days with them at the two settlements week before last, and found them all cheerful and satisfied, and busily at work planting down their lands.

THE PREFERENCE OF GOING.

The applicants for passage to Liberia continue urgent in their requests to be accommodated, and new petitions are constantly coming in. Among the latter is one from forty male residents of D——, Alabama, asking "the President of the United States" to give them and their families "a charter

or transportation to Liberia;" said application having been referred by him to the War Department, and by it forwarded to this office, with the information that the "Department has no fund for such a purpose."

The following letters from the leaders of companies in South Carolina and Georgia are given as showing the earnest desire of the people to remove to Africa, and their disposition to contribute of their own means to that end. The offers to buy a preference of passage, and to assist the Society in defraying the expenses of their colonization, proceed solely from themselves, and are encouraging, as indicating the approach of a period when emigration from the United States to Liberia will resemble that from Europe to this country—in being self-paying:

C *** H ** *, S. C., May 12, 1871.

DEAR SIR: We met on Sabbath, the 7th instant, to consult about what we could raise to induce the American Colonization Society to accept a well-selected company of about fifty-eight families, comprising one hundred and eighty-five persons, of good moral character, strong-souled, energetic, and self-dependent, a goodly number of whom are true professors of religion, and we resolved to offer the Society one hundred and fifty dollars for the preference of going to Liberia the coming fall, (*viz*, November 1, 1871,) instead of some who made application before we did. We write to know if that amount will give us as a company, composed of the very best selected persons as to morality, integrity, and promise of usefulness as regards temporal and spiritual things, the preference at the specified time; and, also, how little of the amount would need to be paid now, and when would the last and all of it be required.

The heads of families are generally unable to pay much at this season of the year, but each is willing and will endeavor to raise all they can to obtain and secure the preference of going this fall, and for this object each and all have pledged themselves to raise and forward the above amount as soon as they can possibly get it, but many, being poor, will of necessity have to labor and wait for it.

As so many are desiring to go to Liberia, and are worthy of the favor, and would be useful there, I, in sympathy, inquire in their behalf, if they furnish the means, *viz*, money sufficient, will the American Colonization Society furnish vessels and send them? How often in a year and how many on a voyage? Providing the means justify it, and seeing the impossibility of all going from here the ensuing fall, I only offer myself and a

few of the most carefully and prayerfully selected people for passage in your next expedition. E. H.

V * * *, GEO., May 27, 1871.

DEAR SIR: I am well and all my people. My expenses here have been heavy, as I had to buy provisions for almost all of the people that came with me. We camp here as emigrants, and we could not get anything without money. As I could not see them suffer while I had anything to keep them, I sent off and bought bacon and corn for them. I also started a brick-yard and gave them work. We had some bad weather, but we are doing very well so far at making bricks. If we can get pay for them, I may get my money back; if not, it is gone, and I shall not regret it. I am trying to have money to help my people to move off from here. I will try to raise some money to send to you, as there is a great desire among the people here to go to Liberia. There are two companies, one in this county and one in the adjoining county. They ask me for information, and to write to you. I give them all I can. I have to be very cautious how I manage. My days here seem to me as long as months used to be. When I first came to this place the white people got some black people to oppose me in going to Liberia. They got up a meeting, and had it completely arranged, so that there were about ten to one against going; but I told them that no one wanted them to go except they wish to go, and that I was only afraid the vessel could not hold all that want to go. I saw the bread and butter at work; and now the colored people have so changed their minds, that I can't hardly find one against emigration to Liberia.

J. B.

Receipts of the American Colonization Society,

From the 20th of May to the 20th of June, 1871.

MAINE.

By Rev. J. K. Converse, (\$154.50.)
Brunswick—S. J. Young, Adam Lamont, each \$5; Rev. Dr. Harris, J. Rogers, B. Ferbush, Prof. A. S. Packard, G. C. Crawford, A friend, Dr. Lincoln, each \$2; A. Ellis, Cap. C. N. Bates, Joseph Griffin, H. A. Thompson, Rev. J. McMillian, Edwin F. Brown, each \$1; A Friend of Missions, \$1.50.....

Portland—Eben Steele, \$30; Rev. Dr. W. H. Shaler, Geo. F. Emery, Nathan Cummings, each \$10; Two Lady Friends, \$20; M. Sampson, Hon. J.

Howard, J. S. Ricker, J. M.	
Adams, Mrs. William Moulton,	
R. H. Hinkley, each \$5; J.	
Maxwell, \$3; Charles Staples,	
Cash, E. Shepley, each \$2; W.	
Ryan, David Chandier, Mrs.	
J. A. Balkam, Mrs. Brewer,	
each \$1.....	123 90

154 50

NEW HAMPSHIRE.

By Rev. J. K. Converse, (\$167.00.)	
<i>Newport</i> —Dexter Richards, \$30;	
Mrs. Amos Gleason, \$10; Geo.	
H. Fairbanks, Jacob Robinson,	
F. Boardman, L. W. Barton,	
T. W. Gilmore, each \$1.....	35 00

[July, 1871.]

DISTRICT OF COLUMBIA.	
Washington—Miscellaneous.....	345 10
SOUTH CAROLINA.	
Clay Hill—Rev. Elias Hill, agent, for himself and 162 others, 50 cents each, by which they desire to secure, in preference to others, a passage to Liberia in our (November 1st) next expedition.....	81 50
OHIO.	
By Rev. Dr. Orcutt, (60 cts.) Mansfield—Cash.....	60
INDIANA.	
By Rev. Dr. Orcutt, (\$30.00.) Valparaiso—Individuals in the Presb. Ch. to const. their Pastor, Rev. ROBERT BEER, a. L. M.....	30 00
ILLINOIS.	
By Rev. Dr. Orcutt, (\$60.11.) Springfield—Individuals in First Presb. Ch. to const. their Pastor, Rev. J. A. REED, a. L. M. \$30.11; Individuals in Second Presb. Ch. to const. their Pastor, Rev. G. H. ROBERTSON, a. L. M., \$30.....	60 11
By Rev. George S. Inglis, (\$21.48) Woodhull—L. C. Haughton.....	1 25
Chicago—Wisconsin Street Ch. of "Ev. Association" \$5.52; Persons in North Star Bapt. Ch., \$3.71; Cap. C. M. Lindgren, \$5; Rev. Samuel Hair, \$1.....	15 23
Pana—W. E. Hayward	5 00
	81 59
MISSOURI.	
By Rev. Dr. Orcutt, (\$30.00.) St. Louis—Individuals in High Street Presb. Ch. to const. their Pastor, Rev. THOMAS MARSHALL, a. L. M.....	30 00
FOR REPOSITORY.	
MASSACHUSETTS—Cambridge— Charles Vaughan, to May 1, 1876.....	5 00
PENNSYLVANIA—Philadelphia— George M. Hickling, to June 1, 1872, by Robert B. Davidson, Esq.....	1 00
SOUTH CAROLINA—Clay Hill— Rev. Elias Hill, to November 1, 1871.....	2 50
TENNESSEE—Philadelphia— Solomon Bogart, to Jan. 1, 1872, \$1; James Nelson, to Jan. 1, 1872, \$1.....	2 00
KENTUCKY—Sharpsburg—William Marshall, to July 1, 1871..	2 00
Repository	12 50
Donations.....	974 77
Miscellaneous	345 10
Total.....	\$1,332 37
NEW JERSEY.	
By Rev. Dr. Orcutt, (\$70.00.) New Brunswick—John Clark, David Bishop, each \$10; P. P. Runyon, Mrs. J. W. Stout, each \$5.....	30 00
Trenton—B. Gummere, T. J. Stryker, P. P. Dunn, Third Presb. Ch., each \$10.....	40 00
	70 00
PENNSYLVANIA.	
Peckville—Elijah Weston.....	5 00